

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

VALEDICTORY DISCOURSE,

Delivered in the Second Universalist Church, (Cal-
lowhill-st.) Philadelphia, on the evening
of Sunday, October 13, 1833,

BY L. F. W. ANDREWS.

Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you

2 Cor. xiii. 11.

This language is found in the conclusion of the Apostle's second letter to his Corinthian brethren—which was written as the precursor of his third visit unto them. The whole epistle is filled up with suitable admonition and instruction to his beloved disciples, in regard to some difficulties which had arisen in the church, in his absence, through the means of certain false apostles. There is also to be found some valuable advice of a more general character, which may find an application in the condition and circumstances of christian people, in other and different ages of the world. And in this light it is that I have selected the words just read in your hearing, as the foundation of the present discourse. I have separated the text from the context, and purpose confining my remarks to the subjects therein embraced, without special reference to the particular occasion which gave existence to the epistle from which it is selected. And this I do, because I have no occasion, as had the apostle, to vindicate myself against false apostles or evil calumniators,—or to reprove those whom I have had the privilege of addressing for a year past, on account of any supposed or real apostasy from "the faith once delivered to the saints," or known alienation of feeling from myself. Nothing like this has prompted me to make use of the Apostle's *farewell* words, as the basis of this my parting Address to the congregation before me; but simply because there is in the *text itself*, a peculiar fitness of subject to occasions like the present. With this discourse, my labors with you as pastor will terminate; and surely I may be allowed the privilege of saying to you, in the spirit and meaning of the Apostle's language—"Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

In saying to you, *Farewell*, I mean to express the full signification of the term. It is derived from two words, which signify, *go on fairly*, or *prosperously*. This is the spirit of the parting salutation. It contains a wish for the continued welfare and felicity of its object, and is synonymous with an *invocation* of heaven's blessing. It implies a prayer to the Ruler of man's destiny, that he would take those to whom the salutation is addressed under his special care

and protection, preserve them from all evil, and contribute to their welfare and happiness. It speaks the language of good-will and blessing—saying, with emphasis, "God bless you"—"prosperity attend you, and all needed good be yours."

In this latitude of meaning do I then, my friends, pronounce the word *Farewell*. I do, from my heart, wish you the enjoyment of all temporal and spiritual good. I can, in sincerity, pray the God and Father of us all, to bless you with that blessing "which maketh rich, and addeth no sorrow with it." I could indeed wish, that you will hereafter *fare well*, not only in your *individual*, but in your *social* capacity—that no plague may come nigh your dwellings, and that no cause of bitterness should ever arise, to mar the pleasure of your Christian communion. Nor will these desires for your welfare, my hearers, be considered *in vain*, if my brethren and sisters in the faith of the everlasting gospel, will give heed to the several points of admonition which follow the benediction wherewith the text commences:—And, firstly—"Be perfect" saith the Apostle. By which is here meant, as Dr. Clarke expounds the phrase, "be compact; get into joint again; let harmony be restored." In the second verse preceding the text, there is a like wish expressed, in these words: "For we are glad when we are weak and ye are strong; and this also we wish even *your perfection*." The Greek word here rendered *perfection*, signifies, literally, "*fitting together*," and is applied to the reduction of a dislocated limb. Hence Beza thus remarks on the passage:—"The apostle's meaning is, that whereas the members of the church [at Corinth] were all, as it were, dislocated, and out of joint, they should be joined together in love; and they should endeavor to make *perfect* what was amiss among them, either in faith or morals." To which Dr. Clark adds as follows: "It is a metaphor also taken from a building—the several stones and timbers being all put in their proper places and situations; so that the whole building might be complete, and be a proper habitation for the owner. [The same figure the apostle uses in 2d of Ephesians.] The perfection or rejoining which the apostle wishes, is that which he refers to the state of the church in its fellowship, unity, order, &c. And perfection in the *soul*, is the same in reference to it, as perfection in the church is to its order and unity. The perfection of the soul implies its purification, and placing every faculty, passion and appetite in its proper place—so that its original order, harmony, purity and unity, may be preserved, and the whole builded up to be a habitation of God through the spirit."

But there is another sense in which the advice, "*Be perfect*," may be understood, disconnected with the divisions of the Corinthian church, to which it had original reference.—Our Savior, in his ever to be remembered Sermon on the Mount, urged upon his hearers the duty of loving their enemies, blessing them that cursed them, doing good to those who hated them, and praying for them who used them despitefully and followed them with persecution. And the reason he assigned for the performance of the requisition, was based upon the fact, that their heavenly Father acted thus alike towards the evil and the good, the just and the unjust; to which he adds—"Be ye therefore perfect even

as your father in heaven is perfect;" as if he had said, It is a *godlike* perfection to love your enemies; for by so doing you imitate the ever perfect conduct of the Supreme Being; and so far as your finite capacities will allow, you become "partakers of the divine nature." And, my friends, what a conclusive reason is here offered to man for the propriety of the duty recommended! It is nothing less than being transformed into the holy image of the immaculate God! It is nothing less than imbibing the very essence and glorious excellence of the Eternal! It is catching the very spirit of universal love which emanates from the immortal fount of all goodness, and which diffuses itself throughout all space, in countless streams of gladness influence. Who, then, would not obey the life-giving mandate? Who would not strive to obtain that glorious perfection of character, which belongeth to pure seraphs and to the uncreated Jehovah?

I do not suppose, my friends, that there is any truth in the doctrine of *human perfection*, as understood by many of our Christian brethren of another school. I know of no condition of human life which is exempt from the thralldom of sin. There is "none who doeth good and sinneth not;" consequently there can be no such thing as complete perfection in this mortal state. Nevertheless, we can approach in a good degree to that desirable point. We can strive to attain the enviable acme of earthly glory. True, the example set for our imitation is pre eminently good, and far surpassing the most consummate skill of the imitator; yet this is no reason why we should not practice after the model. We should not gain the object by copying after an inferior or imperfect example—nor should we suppose that Deity would set his standard of moral rectitude on too low a scale. It must necessarily be of an elevated character—for "a man could never draw a good picture of virtue by copying one that was a personification of vice." A school boy could never improve in his penmanship by copying after an imperfect specimen of writing. But a complete copy is set before him, and he is required to imitate it as closely as he can—and by so doing he improves in the art, although it may be impossible for any one with the pen to *equal* the copperplate specimen. And so of the moral government of God. He has set his creatures a perfect rule for their imitation; and they, by copying after it, will *improve* themselves in virtue and good morals, without being able to equal the pattern set before them. When, therefore, men have advanced as far as their limited faculties will allow them, in the work of moral improvement, after the rule or standard established by the moral Governor, they may be said to have attained to *perfection*. It is, however, only in a comparative view; it is the perfection of human nature—not that of a sinless and incorruptible state.

In this sense, then, my friends, "be perfect." Be ye transformed into the likeness of your heavenly father, whose nature is Love, and whose mercies are everlasting.

In the *second* place, "Be of good comfort"—that is, receive consolation. The Apostle doubtless supposed, that his Corinthian brethren had need of this advice. They were in a state of disquietude as we before remarked, in consequence of evil workers in their communion;

and hence the advice was to them peculiarly applicable. But it should be remarked, that it was not their *faith* which was of a disconsolate character. The gospel they professed was emphatically one of consolation and good hope, and the God they worshipped was called by the apostle "the Father of Mercies and God of all comfort." Besides, they were the "heirs of promise" to whom was shown "more abundantly" the immutability of God's Counsel, "that by two immutable things, in which it was impossible for God to lie, [they] might have a strong consolation who had fled for refuge to lay hold of the hope set before" them. Having this hope too "as an anchor of the soul," they could not have needed comfort by reason of the want of it in the glorious system they rejoiced in believing. Nor, my hearers, do I now say to you, "*be of good comfort*," because I think you have need of it from any peculiarity in your present situation, or because I think your faith and confidence in the universal grace of God, are not pre-eminently calculated to afford permanent joy and happiness. It is for this last consideration that I would press the admonition. I feel that I can thus exhort you in all sincerity and truth; because to you belongeth the richest inheritance mortal man can hope to enjoy. You possess a faith in a gospel of love and peace, and blessing, "*which shall be to all people*," and can confide implicitly in the assurance of the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." If any, therefore, need consolation, I would refer them to the unsearchable riches of Christ, as revealed in the word of God—not to any *partial* views thereof, of man's cunning device, but to a contemplation of it in all its boundless extent, gracious character and triumphant efficiency. As a Christian Society, I would say to you, "*be of good comfort*"—because the time is rapidly approaching, when the glorious doctrine of free grace will every where prevail, and you no longer be called to "labor and suffer reproach because you trust in the living God who is the Savior of all men." Already the North has given up, and the South keeps not back. I am well assured that nearly one half of the people of the southern section of our country, (whither your speaker will proceed forthwith as a Herald of glad tidings) have cast off the yoke of bondage to cruel and partial systems, and are fast merging into the light, life and joy of gospel liberty. All they want are efficient laborers in the "fields already white unto the harvest;" and with God's blessing, they will ere long be "redeemed, regenerated and disenthralled, by the irresistible genius of universal emancipation." Such news must give you comfort—for you unquestionably feel an interest in the welfare of your fellowmen, and must rejoice in the progress of all those means which tend to their prosperity and peace. Let none then be discouraged, in consequence of the dissolution of that connexion which has so happily subsisted between this Society and its Pastor for a year past:—for while you will not remain unsupplied with the ministrations of the truth, by a "workman that needeth not to be ashamed," the opportunity is afforded me of giving a hearty response to the Macedonian cry, "Come over and help us," which has come up from our brethren in a distant region.

To you, as individuals, I should also say, "*be of good comfort*" in any and every scene in life—whether prosperous or adverse—in which you may be placed. If you put your trust in the "Rock of Ages," and cherish the sublime and soul invigorating principles of the "gospel of your salvation," you cannot fail of having an abiding source of comfort and consolation for every emergency of your lives; and even during the last agonies of dissolving nature, can repose in peace and confidence, un-

der the shadow of the Almighty's wings, and each one say, in the language of the royal Psalmist, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake: yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Thirdly, "*Be of one mind*." This advice is of the same nature with that given by St. Paul to his Ephesian brethren, when he tells them to "endeavor to keep the unity of the spirit in the bonds of peace." And again: "He gave some apostles, and some prophets, &c. for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And the Phillippians he exhorts to "stand fast in one spirit, striving together for the faith of the gospel." So that it would appear, that he considered *union* among believers, an essential help to their prosperity. Indeed, my friends, you need not be informed how necessary it is, that every society, especially one of a religious character, should be *united* in faith and love, if they expect to prosper. Where there are dissensions, and evil speaking, and heart burnings, the cause of truth must be retarded. Each one should therefore endeavor to yield a little for the general good, and by no means bring with him into his social connexion, his private jealousies or individual feuds. "In union there is strength" in every business of life—and if we are careful to cultivate the unity of the faith and of the spirit, there will be little danger of disunion in relation to the best ways and means for the promotion of the cause in which we are engaged.

It is perhaps not to be expected, that there should be a perfect agreement of sentiment on all subjects which may engage your attention—but while there is an honest difference of opinion, let it be your care never to "fall out by the way" on account thereof. Let the only strife among you be, who can do most in the spirit of love, for the happiness of the world around you. "Strive together for the faith of the gospel" but not who shall be the greatest in the kingdom. Be *one* in love and in every good work, as ye are one in faith and in the bonds of the gospel; for "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing even life forever more."

Fourthly, "*Live in Peace*." This may be considered of similar purport nearly with the preceding item, "*be of one mind*." It is an extension of its meaning however, and therefore deserves a special consideration. The idea of the apostle seems to be:—Cultivate peaceable dispositions; follow peace with all men—by avoiding every word or action which is calculated to vex or irritate the feelings of those with whom we have to do; and especially among brethren professing the same faith, and actuated by the same spirit, should the genius of *peace* preside with undisputed sway.

And why? Because the gospel of the Savior as proclaimed by the Angel of God to the Shepherds of Bethlehem, and which was introduced into the anthem of the heavenly choir, was full of *peace*. "Glory to God in the highest: on earth peace, good will to men." The mission of Christ was a mission of "peace to those who were far off, and to those who were nigh."—

He came to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of Peace." As saith the Prophet Isaiah—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth *peace*, that bringeth good tidings of good, that publisheth salvation."—And the Apostle Paul declares, that the kingdom of God is peace and joy—"that there is joy and peace in believing"—that the "fruit of the spirit is love, joy and peace;" and he exhorts his Ephesian brethren, to have their "feet shod with the preparation of the gospel of peace.—Add to this the testimony of our Savior, who said to his disciples, "*Peace I leave with you; my peace I give unto you*; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Fear and wrath then, were no part of this glorious message—but all was peaceful, joyful tidings.

It therefore would ill become those who profess to be followers of the Redeemer, to indulge in a spirit contrary to the benign principles of his gospel. It may, my friends, be compatible with Limitarian creeds and partial systems, to cultivate peace with those merely of our own way of thinking, but it is perfectly inconsistent with the doctrine we profess, to limit the operation of the principle. Our faith knows no limitation. It embraces all our race within its ample folds, and breathes universal philanthropy and general "good will." We, of all others, should therefore, cultivate with ardor, a peaceable disposition, and disseminate as widely as possible, the blessings of harmony and love.

As an inducement to such a course, there is a good and sufficient reason added by the apostle—"and the God of love and peace shall be with you."

I wish you to mark the phraseology. "The God of love and peace"—not a God of wrath, of terror and confusion. The latter is the character of the false Gods of the heathen, while the former is the true delineation of the "Father of the spirits of all flesh." His special presence, then, will be found wherever the spirit of love exists. He will there delight in bestowing his choicest blessings, and in leading his children into the practice of the perfect law of liberty—for "where the spirit of the Lord is, there is liberty" in its most extended sense. There is thus secured a freedom from the bondage of error and corruption—a deliverance from the servitude of creeds and systems—a salvation from the slavery of sin, and a translation of the creature into the enjoyment of the glorious inheritance which belongeth to God's own children.

Be persuaded, then my friends, to cultivate a spirit of brotherly kindness and charity; and "the God of love and peace shall be with you."

In conclusion, brethren, permit me, now I am about to bring my labors among you to a close—to add a few remarks by way of acknowledgement of the kindness and indulgence with which my imperfect services have been received by this society. It is not necessary to detail the circumstances which made it expedient for me some three months ago, to tender my resignation of the pastoral charge of this church. It is sufficient that I now say, that no unfriendly feeling towards the congregation or its officers has prompted to this step. I am happy in being able to leave you on terms of mutual good feeling and respect, and should sincerely regret that any suspicions of a different character should be entertained by any. Be assured, then, that "I go not from you in search of better friends," but to proclaim to those who are more destitute than you are, the boundless love and grace of our heavenly Father. I have had no reason to find fault with the attention generally paid to my ministrations from this desk. It has, with some few exceptions, been as good as I could have expected. But I may be allowed to say, for the

benefit of my successor, that you need not be afraid of puffing up your minister with vanity, by having these seats not only well filled at particular times and seasons, but always well crowded with attentive listeners to the message he has to deliver. This will encourage his heart and strengthen his hands, and enable him, as in duty bound "rightly to divide the word of truth, giving to every one a portion in due season" because every one is here in due season to receive it. Think me not importunate if I press this subject on your consideration—for I verily believe that much of the usefulness of your preacher depends upon the support and countenance he receives from the people of his charge. I have myself felt the inspiring influence of your kind attention, and cannot but indulge the wish, that it will be your pleasure more highly to favor the brother who succeeds me in this particular.

To the Trustees of this Church, I must be permitted to tender my unfeigned thanks, for the promptitude with which they have discharged their engagements with me. In justice to them I have pleasure in stating, that they have not only punctually complied with the obligations they have assumed, but they have done more—they have generously anticipated my claims upon them, in several instances. And I would here advise all whom it may concern, that any insinuations to the contrary which have come, or may hereafter come, to your ears, on the breeze of public rumor, have never originated with me. I have no cause of complaint whatever, and should feel unworthy of the name I profess, did I not thus go somewhat out of my way to render a just meed of praise to those who have so well deserved it at my hands.

I have also a thought of grateful remembrance for the choir of singers, who have so materially assisted us in the services of the sanctuary.—Long, my friends, may your hearts and voices be tuned to melody, to sing the praises of God. May it never be your lot to sit down by the rivers of spiritual Babylon, and weep when you think of the Zion of your love. May you never have occasion to hang your harps upon the willows, or sing the Lord's song, even the song of salvation, in a strange land. "But in God's own time—may your notes of praise, which have been tuned in this earthly house, and listened to by admiring congregations, be heard again in heavenly melody, praising God, in that unearthly building, that "house not made with hands, eternal in the heavens."

Finally, brethren," and sisters—one and all—farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—AMEN.

Original.

MINISTRY OF RECONCILIATION—No. 2.

It will be admitted, by all who have duly reflected upon these matters, that there is nothing in the doctrine of Universalism, that either requires, or countenances vain jangling, or angry disputation. It does, indeed, furnish its advocates with good and faithful weapons of defence, and they will be justified in using them, to protect their faith from all assaults of "those who are of the contrary part." But we have no means of carrying on an offensive personal warfare. We are not authorized to dispense either "the miseries of this life, death itself, nor the pains of hell forever." Our religion is essentially "peace on earth, and good will towards men."

It should be deeply impressed upon the minds of all who believe, and especially upon the minds of all who advocate the doctrine of the final Restitution of all things, that our religion differs, materially—fundamentally, from other sentiments—so much so—so striking is this difference, that, if we are consistent, we shall strive to become "a peculiar people, zealous"—

pre-eminently "zealous of good works." The truth is, the doctrines which stand opposed to ours, never did, and never can produce, in the feelings and conduct of mankind, examples worthy of our imitation. "You cannot gather grapes of thorns, nor figs of thistles." We are, therefore, under the necessity of selecting the objects of our pursuit, and marking out the course in which it becomes us to travel, without regard to the conduct—certainly without regard to the moral principles of others. We are by no means to content ourselves with doing as well as others have done. Nor are we to quiet our consciences with the conviction that we have avoided some few errors into which others have fallen. There is a close, and indissoluble connection between faith and practice—between principles and feelings; and for this very reason, we must not expect to find the highest degree of liberality, charity, or good will, among those who, unfortunately for themselves and others, believe doctrines in their nature altogether partial, contracted, and anti-benevolent. Those who believe that God loves his friends, and hates his enemies, may consistently withhold the offices of kindness and love, from such as bear about them the marks of reprobation.—But we, I repeat, are without excuse, whenever we copy their examples. For our religion teaches us, that God is kind to the evil and the unthankful, and demands that we should make it the object of every exertion, to imitate that love which we find displayed, in great richness and glory, in the plan of a world's salvation.

I lay it down, therefore, as a truth, beyond dispute, that the friends and advocates of Universalism have a great and holy work to perform, and, in their endeavors to accomplish it, can derive but little, if any aid, from either the doctrines, or the practices of other denominations. I go further—nothing that has hitherto been exhibited in the conduct of our own order, generally speaking, can justly be regarded as the perfection which we are bound to covet.—We believe that divine Love is the great principle by which the Creator is guided and governed in the work of redeeming his offspring from all iniquity—that his grace bringeth salvation—that his love was commended towards us, in that while we were yet sinners, in due time Christ died for us—and that immortality will be freely bestowed upon all; and the question is—have we been influenced, in our feelings, walk and conversation, by those principles of love and good will? Is it not probable that we have paid quite as much attention to the letter, as we have to the spirit of our religion? Might we not find, in the cold state of our own affections a painful proof, that our religion has been too much of the nature of abstract speculation, and too little like that heartfelt gratitude which we should have cherished, as the rightful inheritance of the believing soul? We may as well confess it—there has been with us, as with others, by far too little of that ardent love of God, and that cheerful obedience to his commands, which, as we have all along confessed, constitute the religion of the gospel. I will mention an instance or two, which will serve to illustrate this fact.

It is a well known truth, that strong feelings of opposition to other denominations have led us, in the heat of controversy, and while suffering from the uncharitableness of our fellow men, to impugn the motives of those whose sentiments have differed from our own. This feeling of opposition, and actions proceeding from it, have degenerated into personalities—in a word, there have been occasional out-breakings of an anti-christian spirit among those who should have been distinguished by their mildness, and willingness to suffer long and be kind. We have learned from our own experience, that it is possible to become overmuch fastidious, in requiring others to be indulgent.

Look at it. From first to last, we have strenuously maintained that no sin can attach to human belief—that ignorance is a misfortune, and not a crime—and that it is no more than an act of justice to consider others as sincere and honest as ourselves, though their views may be erroneous. And still, we have acted, in some instances, as if we supposed it to be an abominable error, for our opponents to imagine us in error, and next to a crime for them to consider us criminal. Shall we not gain much by acting more in accordance with the genius and spirit of our faith.

In my next, a few remarks will be submitted upon the impropriety of being tenacious in respect to the less important points of religious belief; and I hope to be able, in the end, to convince the reader, that the ministry of reconciliation is entirely above the petty difficulties of narrow minded sectaries. L. S. E.

Original.

PRAYER ADVERTISED.

Alas, for you, Scribes and Pharisees, for ye resemble whited tombs, &c. Alas, for ye Scribes, Pharisees, hypocrites, for ye devour widows houses, &c.

MESSRS. EDITORS—If there are no pharisees and hypocrites in this age of the world who resemble those addressed by our Savior, then of course the lamentation will not apply; but it seems to me that if ever two classes bore the least similarity to each other, those who advertise prayers, and publish their alms-giving, and otherwise sound the trumpet of their own works, are the exact resemblance, or bear such likeness to those to whom our Savior alluded, that it needs the scrutinizing eye of a Franklin to discover a shade of difference. If I am deemed harsh in this judgment, I must be excused for estimating things as they are presented to my own view.

What particularly brought these thoughts to mind at this time, was reading an advertisement in the daily papers a short time since, for a Prayer Meeting every morning during the succeeding week, at the Dey-street Church, at which time Mr. Parker would preach a short sermon, the whole service to continue one hour. What! advertise prayers! Why not employ bell-men and station them at the corners of the streets to direct the thoughtless multitude, lest they should not find their way to Dey-street Church, or should be so unfortunate as not to find some one to propitiate the Almighty for them. Or, why not stand at the corners and pray, as the Pharisees did?

I think that something of a corrected reading of the following passages would suit the times much better than the text as now recorded:—

"Take heed that ye do your offerings before men, in order to be observed by them; and when thou givest alms sound a trumpet before thee, or advertise it in all the news-papers, and publish it at the corners of the streets that ye may be extolled by those who are able to do more than thou art, or to let them know that ye have done as much as they, or some other self-righteous Pharisee. And when thou givest for a charitable purpose, be sure to let all the world know what thou hast done: and when thou prayest be like the hypocrites, for they love to be seen standing in the synagogues and at the corners of the streets so as to be observed by men: and when ye pray, use vain repetitions like the heathen, for they think to be heard for their much speaking: and when ye fast be as the hypocrites of a sad countenance, for they disfigure their faces, that they may appear unto men to fast: be sure to imitate or resemble the self-righteous Pharisees in all these things, and verily ye shall not lose thy reward!"

ANTI-PHARISEE.

CIRCULAR LETTER.

To the Universalist Churches and Societies, and to all who have obtained like precious faith with us wheresoever scattered abroad, the Ministers and Delegates composing the Connecticut State Convention of Universalists, convened at Danbury, Oct. 9th, 1833, send Christian Salutation. Grace be with you, and peace from God our Father, and from our Lord Jesus Christ.

BELoved BRETHREN—Through the abundant goodness and mercy of our God, we have been permitted again to meet in Annual Convention, for the promotion of the cause in which we are engaged, for the cultivation of mutual acquaintance and brotherly love, the strengthening each other's hands and the confirming each other's hearts.

We have abundant cause of gratitude to the author of every good and perfect gift, that we have been enabled to again assemble under auspices so favorable and with prospects so promising. Two years since, the project of forming in this state a State Convention of Universalists, appeared to many as a vision of the morning—the idle workings of a brain given over to enthusiasm; and when eighteen months ago measures were taken to impart to our embryo body a local habitation and a name, it was deemed by some as a wild scheme, the result of which would be disappointment to its projectors, and injury to our cause throughout the State. Such fears doubtless arose from the supposition that our faith being in its infancy in this section of our country, and our Ministers here being most of them 'birds of passage,' who are to day here and to morrow might be in the "Far off West," no stability could be imparted to a Convention of our order within our limits, without aid from our more distant brethren. We have reason, however, to rejoice, and with thanksgiving and gratitude adore that indulgent Providence, under whose benignant and fostering smile, we have been blessed and prospered beyond our most sanguine expectations.

The friendly and kind reception that greeted us from our beloved brethren of Danbury, the zeal manifested by them in furnishing themselves with a neat and commodious Church, and the perfect harmony and unanimity that prevailed in our councils, were cheering to our hearts, and rendered the interview both profitable and pleasant.

The dedication of this Church gave an increased interest to the public services of the occasion. Seven Sermons were delivered—one of them by our beloved and venerable Father in the Gospel, Br. S. Glover, of Newtown. This aged and uncompromising servant of God long since retired from the public duties of the ministry and had probably relinquished all expectation of ever again sounding the trumpet on the battlements of Zion; but many of his brethren present never having enjoyed the pleasure of hearing him proclaim the good news of Salvation, expressed a wish that he might be desired to take part in the exercises, and at the earnest solicitation of the council he consented to preach. He was listened to with the most profound attention, and with unmingled satisfaction.

Br. Glover is 84 years of age, and, though laboring under many of the infirmities incident to so advanced a period of life, he spoke with firmness, freedom, and ease; and embodied in a discourse of something like an hour's length, a larger number of ideas, and a greater amount of theology, than is usually embraced in one discourse—many of them too were altogether new, and we presume entirely original. Although Br. Glover for a number of years was under the necessity of using glasses, he has for a few years past been able to read distinctly without them, and on this occasion read his text, and quotations with the greatest facility without their aid.

One new Society was received into fellowship,

and two young gentlemen of promising talents and fair reputation were announced to the Convention as future laborers in the vineyard of our master.

Several subjects of very great importance were embraced in the proceedings of the Convention. Among them Theological Seminaries and Capital Punishment merit particular notice. The former has for some time past been a subject of controversy among our ministering brethren of this and other states; and our attention was specially called to it, by a resolution adopted by the Hudson River Association of Universalists, in which that body expresses its approbation of such an institution, and invites to a mature consideration of the subject. On this measure, it may be proper to say, we acted with the most entire unanimity. The decision of the council, disapproving the establishment of such a school, was entirely unanimous. We were of one heart and of one mind concerning it. The only sentiments expressed were, that it was unnecessary, uncalled for, and useless—yea worse—opposed to the spirit and genius of the gospel, at variance with the principles of our faith and most highly deleterious in its influence.

On the subject of Capital Punishment there was not at first the same union of sentiment.—That the infliction of death by the laws of our country is wrong, was admitted by all; but it was objected by some, that the adoption of any decisive measure concerning it, further than a mere expression of our disapprobation of those laws, would approximate too closely to a mingling of politics and religion. This objection was entirely obviated. We purpose forming no anti hanging parties in politics. We do not consider this a political question, nor do we design making it one. We look upon the laws by which the punishment of death is inflicted as a relic of a dark, cruel, and barbarous age—an age that we humbly hope has, in our country, entirely passed away, and we believe that all political parties, as well as a great majority of our religious brethren, will cheerfully aid in removing from the statute books of our State, laws that are abhorrent to the better feelings of our nature, unjust, cruel, and unnecessary.

It is not only our privilege, in our associated capacity, to use our best efforts to reform abuses in the laws by which we are governed, but it is our imperious duty. Our religion is peace on earth and good will to men. It is calculated to ameliorate the condition of men in this world, as well as to point him to a sinless state of immortal blessedness in that which is to come, and we feel ourselves bound by every thing that is dear and valuable to us as christians, to use every honorable and proper exertion to meliorate the state of society, and improve the laws of this Commonwealth. And we solicit the co-operation of every friend of humanity in aiding us in this laudable undertaking.

The report of the Committee appointed at our last session to 'carry into efficient operation a system of circuit preaching' was encouraging.—The measure is generally approved by our brethren scattered abroad throughout the State. And although there has not yet been so perfect an organization of circuits as could have been desired, enough has been accomplished to evince satisfactorily that the plan is practicable, and will, if persevered in, be attended with the best results. We would again remind our brethren that in order to render perfect such arrangements as will meet the wants of the people, the committee will require the concurrence and aid 'of all who are interested with them in the religious affairs of this community.' A committee of clergymen can do little more than offer their aid, the active co-operation of lay brethren is indispensable to impart full efficiency to their efforts. To you brethren we look. You have indeed already done much, but there is much yet remains to be accomplished.

In many portions of our State the thick darkness of superstition still broods undisturbed over the minds, and spreads its gloom over the hearts of our fellow men. It is our duty to visit such places with the light of divine truth. Your Committee are desirous of doing so. Your ministering brethren are willing in the morning to sow the seed, and in the evening to withhold not the hand. But think not brethren that a Committee can do every thing unaided and alone. On your combined strength we depend. To ensure complete success to our efforts we must *unitedly* labor and faint not. Let us then be up and doing.—And while we aid each other in eradicating the dominion of darkness and error, and building up the kingdom of righteousness and truth may we remember that each individual, however humble his sphere of action, 'by an upright walk, and firm defence of the truths of the gospel in private conversation, a reasonable assistance in the support of the public ministry of the word, and a punctual attendance on the public exercises of religion,' may render himself a light and a blessing to the world, and become a co-worker in promoting the interests of our Zion, and the happiness of our fellow men. Let us then labor together for the faith of the gospel, and stand fast in the liberty wherewith Christ has made us free, and adorn the doctrine of God our Savior, by letting our light so shine before men, that others may see our good work and glorify our Father which is in heaven.

Brethren in the ministry, may we recollect that the eyes of a gainsaying world are upon us, eagerly watching all our movements, and looking for our halting—let us be *faithful*. A great work is before us, may we come to it as men who having put their hands to the plough, cannot look back. We have enlisted in a war, not of compromise, but of extermination. We fight not with flesh and blood—our warfare is not with our kinsmen according to the flesh—but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. Let us put on the whole armor of God, and fight the good fight of faith; nor think of becoming weary or faint in our minds, until every enemy is vanquished, and the glorious gospel of the blessed God, has gone forth over all the earth, from conquering to conquer. 'Let contracted selfishness, an ambitious love of pre-eminence, and a listless love of ease be swallowed up and lost in a supreme love and devout engagedness for the interests of the Redeemer's cause.' Thus shall the pleasure of the Lord, the reign of truth, the promotion of human happiness prosper in our hands, and we shall be the happy instruments in the hands of our God and Savior of strengthening the walls and enlarging the borders of the City of our God. We shall thus feed the flock of Christ, and be the means of bringing in thousands of other sheep, who are not, now, of this fold. 'Let us then lay aside every weight and the sin that doth most easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith—who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

Per order, ROBERT SMITH.

A newspaper is the history of the world for one day. It is the history of that world in which we now live, and with it we are consequently, more concerned than with those which have passed away, and exist only in remembrance; though to check us in our too fond love of it, we may consider that the present, likewise, will soon be past, and take its place in the repositories of the dead.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

MESSENGER & UNIVERSALIST

SATURDAY, NOVEMBER 9, 1833.

UNIVERSALISM IN PHILADELPHIA.

A REQUEST.

The under-signed proposes writing a "History of Universalism in Philadelphia and vicinity"—designed for publication in this paper. The Minutes of the 1st Universalist (Lombard-st.) Church furnish many items of general interest—and from the aged members of the church I have already obtained much interesting information, touching the progress of Universalism, the ministers who proclaimed and defended it, &c. &c. Sketches of De Benneville, Winchester, Worth, Cox, Evans, N. Murray, Richards, &c. will be introduced—with such other matter as may be deemed worthy of preservation.

The request is, simply, that those who possess information having a bearing on the proposed History, would communicate it, within six months, to

A. C. THOMAS.

CHRISTIAN INTELLIGENCER AGAIN.

The following editorial article appeared in a late number of the Christian Intelligencer of this city.—We present it with regret as a specimen of the unfortunate method which that paper is pleased to adopt in relation to Universalists.

"A tempest in a tea pot."

"The waves were tremendous, and broke in wrathful declamation on a placid shore, without causing the least injury. The modern Boreas—the daily press had summoned all persons in this great city friendly to the sentiments of the Universalists to assemble in the lecture room of the Orchard-street church, on Tuesday evening the 22d instant. What think you, gentle reader, rendered it necessary that every friend of universalism should desert his fireside, neglect his business, and forego his pleasure? We will not urge the question for if all our readers were Yankees not one of them would be able to guess.—The meeting was convened, mirabile dictu, to raise funds to publish to the middle and the four corners of the world the wondrous fact that the Christian Intelligencer promised on specified conditions to furnish answers to certain questions, and that the same paper for reasons which it distinctly stated declined furnishing the answers. The voluminous documents which shall prove what is admitted, that a promise was made without due consideration of the whole subject, are now to be published, so that in future all men may have the fear of Universalism constantly before their eyes. Woe, woe is unto us. The mountain labored and the mouse having been properly dressed, the Rev. Mr. S. then urged on the three or four score persons present, the importance of extending the circulation of the Universalist newspaper. His remarks were judicious and without doubt will have much effect, but we do not inform our readers that the chief object of the meeting was to increase the circulation of that paper, and that our names and our supposed demerits were brought forward only to employ the types and improve the pocket of the printer, Dr. P.—"

Our readers are already apprized of all the circumstances connected with the controversy between Br. Thomas and the Editors of the Christian Intelligencer. And the public may judge how far the latter have sustained the character of gentlemen and christians. It is to be lamented that men can so far forget their dignity—that for want of a righteous cause and sound argument, they will resort to gross personal abuse, or pitiful witticisms. We know not how it may appear to others, but to us such language as is presented above, seems wholly unworthy men of honorable and christian feelings.

The editors of the Christian Intelligencer affect the greatest sang froid, the utmost indifference at

the "tempest in a tea pot," the movements of the Universalists, to which they refer. That this indifference is only affected, will appear from the fact that they must have been at the trouble of sending *spūs* to attend the meeting, who reported its proceedings. To this we have no objections. "We are not of the night, nor of darkness." Our enemies may attend our meetings whether of business, or devotion. They may attend from a sincere desire to learn what our sentiments are, from idle curiosity or for the purpose of catching a word to gratify their feelings of malignity. We shall look to our own affairs; and God giving us life and health, we shall endeavor to employ every faculty we possess for the diffusion of truth, and "the defence of the Gospel."

One word more and we have done. The editors of the Intelligencer very much err, if they suppose we either did conceal, or designed to conceal any of the objects of the public meeting referred to. We have never concealed our anxiety to extend the patronage and usefulness of the Christian Messenger. And until our opinions have materially changed, or the Messenger has lost its present character we never shall.

A GREAT LOSS.

We extract the following from a letter which appears in the last Evangelist. (the Revival paper of this city.) under date of "Cuba, N. Y. Oct. 6th. 1833."

"I will give a brief notice of the recent work of God in this place. Three weeks since, a protracted meeting was held; it lasted eight days—the church was deeply humbled, and about 50 souls were hopefully converted to God. Among these were children, youth, middle aged, and people of gray hairs, comprising all classes and conditions of men in this region. Universalism, especially, received a mighty blow; and many of its advocates have been brought to see the truth and to rejoice in its light."

To the above paragraph was appended a note, whether by the writer or editor we cannot say, in the following words:

"Every Universalist who was converted to the truth, acknowledged that he never really believed the doctrine, although he had made every possible effort to believe it."

What short sighted mortals we are. How frail and imperfect in our calculations. How frequently we labor, as it were for our very lives, in digging pits for our fellows, and after all our toil and pains find ourselves engulfed in them at last. It is certainly so with the zealous writer above. He could not complete his account of a "glorious revival" without a pass at the poor Universalists. Yes, kind reader, "Universalism received a MIGHTY blow!" And how! Why a protracted meeting in Cuba, N. Y. according to this writer's showing, has subjected them to the insupportable loss—has taken away from them "many" *arrant hypocrites*!!! men who would advocate one thing and believe another—a character the most contemptible which can be presented to our minds. Heaven preserve us, what a "blow!" What, however, is our loss may be their gain; and we respectfully assure them of our most earnest desires that they would continue to inflict blows that will deprive us of *hypocrites*! Yes, take all! and we will joy in such a loss.

But, how ridiculous this writer makes himself, in his ardor to create prejudice against Universalism. He converts "many" Universalists, and in the next moment puts an acknowledgment in their own mouths, that they *never were* Universalists!!! They had tried hard to be—but it was too pure an atmosphere for them to breathe in, and they were forced to abandon it!!

But seriously, we submit the consideration to the

editor, and to the whole Unitarian world, whether it would not far more become the Christian, and even the gentleman, to meet an alleged error with frank and candid argument, rather than in little frivolous flings of this character, and so contradictory within themselves. Yea, does not duty imperiously demand a different course of the christian. This will not be denied by any one in his sober senses.—Then why sacrifice every shadow of claim to the christian character in this way? Why stand and harp upon the awful consequences of Universalism—why at one moment warn community to flee the sentiment as they would the most deadly poison, and in the next affect the greatest indifference, pronouncing it the very acme of absurdity and "silliness," so contradictory, indeed, in itself, that it carries its own refutation with it? Why this versatile conduct in relation to it?

The paper from which we copy the above frequently graces its columns with little witty stories on the subject, or pompous relations of "mighty blows" inflicted upon the devoted head of Universalism, by the all conquering power of orthodoxy, but never, save in *one solitary instance*, have we seen any thing in their columns bearing the least resemblance to argument. This conduct among Unitarians is childish in the extreme. The time we know has been when many, very many, could be restrained from an examination of Universalism by the cry of "heresy, destruction and death," and others pacified by the still weaker declaration, "It is beneath our notice—it is unworthy of attention;" but those times are past, and those who persist in this kind of opposition, only bring down greater distrust of their own motives.

For their own credit, therefore, as men, and as christians, it would be well for them to adopt a different course. Let them look in upon the congregations in this city, merely, which have risen up in the short space of two or three years, and if they are not wholly blinded by sectarian prejudice and zeal, they can easily form some idea of the probable result of that kind of treatment which they have heretofore exhibited towards us. We would recommend this particularly to the editor of the Evangelist, for we very much doubt whether he ever heard a Universalist Discourse. When this is done, he will be better prepared to judge of the extent of the 'blow,' that a wild protracted meeting would be likely to have on such a congregation.

We cannot close without noticing one remark of the writer of the letter. He says "may the Lord continue the work, until the entire county, yea, and the world, is converted to Christ!" Why this is downright *Universalism*, and the writer must have a care to himself or he will be tried for *heresy*. This is just what Universalists hope and pray for, and what we are continually laboring for, and for which we are subjected to constant abuse and misrepresentation from our opposers. Let them, therefore, no longer censure Universalists for invoking the grace of God toward all mankind, in their final purification and restoration to unalloyed bliss.

P.

SAWYER'S LETTERS TO BROWNLEE.

MR. PRICE—I perceive by the last No. of the Messenger that the letters to Rev. Dr. Brownlee have been brought to a close. I cannot help expressing the satisfaction I have enjoyed in the perusal of them. The friendly and candid spirit manifested, from first to last, by Mr. S. cannot be other than gratifying to all the friends of Universalism, especially to the patrons of your interesting paper. A manly, dignified course of conduct, cannot but secure the applause even of an opponent, unless he be lost to all sense of gentlemanly and christian demeanor. And I think Mr. S. has much cause

for self-congratulation, in that he has not allowed himself to be overcome of evil. Dr. B. has so wofully misrepresented Universalism, and has adopted such dishonorable means to bring it into disrepute, that much of the spirit of Christ was necessary to sustain him under repeated provocation.

I have a word to say, in this communication concerning Dr. Brownlee. Is it likely he will come out in reply to Mr. Sawyer's Letters?—It appears to me, that he ought certainly to have so much respect for public opinion, and so much interest in what he believes to be Bible truth, as to come out in defence of his Lectures. Please inform your readers as to the probability of a reply.

PHILADELPHIA.

Our correspondent asks, "Is it likely he [Dr. Brownlee] will come out in reply to Mr. S.?" To this we are unable to give a definite reply. We are aware equally with our correspondent that public opinion has long demanded from Dr. Brownlee some notice of the Letters, particularly as he was once permitted to appear in our columns, over his own signature, at his own immediate solicitation.—In relation to this last subject in particular, it has been a matter of much surprise, how a man of integrity and candor, and especially a christian, could make the confident assertions he did in his article, (inserted in the Messenger Vol. 2, No. 18, page 143) and then meet the decided reply which was given by Br. Sawyer, in perfect silence. He had positively denied certain sentiments, to which Br. S. alluded in his first Lecture, as being Calvinism—"there was no such sentiments in Calvin's pages." Br. S. quoted in reply Calvin's own words, which sustained his remarks as clearly as language could do it, and called upon Dr. B. to show what other construction could possibly be put upon it. To this the Dr. has never deigned a reply. One of two things is certain—he either acted at the first disingenuously, or was culpably ignorant of the foundation of his own sentiments. The latter view we would in charity adopt.

Whether he will ever attempt a formal reply on the subject to which our correspondent alludes, it is impossible to say. Judging from the past, however, it would not appear likely. And further, we are constrained to the opinion that Dr. B. knows too well his situation in the premises ever to attempt a candid argumentative examination of the subject. It is true, he appeared in the Christian Intelligencer of the 26th ult. in an article under the head "*On Universalism—New Series, No. 1,*" which would seem to indicate a continuation of articles on the same subject. But were we to be the judge, we could hardly construe the article in question, into a reply to any thing. It partakes strongly of that blustering, bullying, sarcastic spirit which characterized most of his Lectures against Universalism, and which was so singularly exhibited in his Letters to the Catholic Clergy. In our humble opinion the spirit of his article ill-ly accords with the reputation he has held in the Christian world. He has been looked upon, and we have so regarded him, as a great man; but that greatness will never be prolonged by the specimens he is now giving.

We have said his article partook of the blustering spirit of his lectures—hear him—"I could not," says he, "determine which party [he has three men of straw erected] of the common foemen to attack. I say attack—for I have no idea, at present, of standing on the defensive. I mean to carry the war into the enemy's camp!" He certainly talks valiantly, but in our estimation, this would have sounded much better some months since. Indeed, he tacitly admits that he is compelled to the present notice. For he says to the editor of the Intelligencer, "I propose to offer in your columns a series of short Essays on this subject, (Universalism.) And I do it by spe-

cial invitation—*I say, I have been DRIVEN to it!!*"

To enable our correspondent, and even the general reader, to judge of the character of these Essays, or how far they may be considered in reply to Br. S. we furnish the following choice specimens. The Dr. gives a second edition, "revised and corrected," of the story of the Universalist Preacher, (noticed by Br. S. in his 21st Letter, No. 51 of Messenger, Vol. 2,) who lectured in some town up the North River. After getting the preacher comfortably settled in the school house, he proceeds:

"He preached *Universalism* in all its unshorn glory;—so that even drunkards and thieves, and murderers, and every tenant of the State's Prison "grinned a ghastly smile" of approbation: and were fully assured, that maugre all their deeds and misdoings, and in spite of faith and repentance, they would all snugly meet in the heaven of heavens, in the full assembly of the redeemed and holy ones!! They zealously blessed the preacher saying, "*that's the man for me.*" While they departed with the resolution of dipping even deeper in crime, as the opportunity might be offered,—for should it hasten death, *even on the gibbet*, it would only speed their happy and glorious career—from their suspension in the air,—into Abraham's bosom, and to be forever with the Lord."

He closes his Essay, of about the space of three columns of the Messenger, in the following *gentlemanly and christian* spirit:

"But, whatever the advocates of this extraordinary system may say in its defence,—and we shall before we have done with it, sift it to the bottom,—with all its arguments;—one thing is certain, it can boast of a far more remote antiquity, even than that of the boasting Church of Rome! The fact is,—Popery is merely a novelty compared with it. And that is not all, he Roman Catholics boast of Popes, and the greatest and most elevated of tyrants and despots, as the contrivers and fabricators of their system! But they are mere men,—and mushroom upstarts compared to the founder of Universalism! Why,—Universalism was taught before man was driven from the bowers of Paradise! Satan, that illustrious founder of the system, taught it in all its glory and fascination, to our first parents! And the text is yet on record, from which he, the FIRST PREACHER OF IT, expounded his *super human system*.—"Yea," said the Devil,—"*hath God said ye shall not eat of every tree of the garden?*"

And Eve said to the Devil—"we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the Garden, God hath said—*YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE!*" And this first Universal Preacher replied unto the woman,—*YE SHALL NOT SURELY DIE!* For God doth know that in the day ye eat thereof,—that is, when ye rebel against his will, and commit sin,—"then your eyes shall be opened;" ye shall be the only great, wise and intelligent ones like myself;—"ye shall be as Gods, knowing good and evil!"—And denying Hell! Such, in verity, Mr. Editor, was their first preacher and founder; And this was his *first sermon*. And I am willing to refer it to any twelve men, as a jury, to decide whether they have advanced another *really new idea*, on the whole subject, since the illustrious epoch of THIS FIRST SERMON!"

And this is the way that the Rev. W. C. Brownlee, D. D. chooses to assail a sentiment, which as yet, he has shown himself unequal, either in courage or ability, to meet in manly argument, though himself the aggressor. We do not, however, intend a criticism on this effort, "No. 1," of Dr. Brownlee. There are others who will attend to him, so far as he renders himself worthy of atten-

tion. And we have only adverted to it, to lay before our correspondent all the information we have touching his queries, or that might be supposed to have any bearing on them. P.

ANOTHER CONFESSION.

In another part of this number will be found an article which we copy from the Christian Intelligencer of this city, under the very chaste and expressive title of "A tempest in a tea-pot." Although it is there noticed by our Associate, Br. Sawyer, one or two allusions at the close seem to call for a passing remark from ourselves. The editors say, "but we do not inform our readers that the chief object was to circulate that paper, (the Messenger,) and that our names, &c. were brought forward to employ the types and improve the pocket of the Printer, Dr. P——."

It is but a few weeks since we were impelled to a "confession" to our Dutch friends, and we feel constrained now to make still another one. So far as the "employment" of our "types" are concerned we plead guilty, and "confess" that this was our individual object, and we doubt not it was so with the very respectable number who were present with us. And further, we plead no greater exemption from the principle of selfishness than most men can boast of, and therefore should not quarrel with an improvement of our "pocket."

We assure our Dutch friends that it has ever been a paramount object with us, since the commencement of the Messenger, and we have flattered ourselves that such was the case with those who have actively engaged in our behalf, *to employ our "types" to the best possible advantage in promulgating Universalism*. We rejoice that we have been able to "employ" them so well thus far. Even our Dutch friends will be satisfied that they have not been entirely idle, when we assure them that we have put in circulation, mainly in this city, about *six thousand copies* of the Extra in relation to Br. Thomas and the Intelligencer, in addition to its circulation through the Messenger. And we confidently trust we shall still "employ" them for a far more extensive circulation of the transaction.

The reader may justly conclude the meeting was rather a dangerous "tempest" for "a teapot," when we inform him that upwards of *Seventy Dollars* was contributed on the spot, for publishing the Extra and Questions, by, (what the Intelligencer is pleased to term,) "the three or four score of persons present!!" An unanswerable testimony, certainly, of the liberality and zeal of such a number.

There are one or two particulars in their article which we wish to notice more especially, in regard to their bearing on what has transpired before, but we have not now time or room. Next week if opportunity offers we may do it. Before closing this, however, we have one word more. They have been pleased to apply to us the title of "Doctor." Will they allow us a professional illustration of our feelings? A skillful Physician, in charge of dangerous patients, when he has made an application of a supposed remedy, watches with an intense interest its effect, and few can realize his gratification at the first evidences of a favorable operation! We need not make the application. P.

A GOOD EXAMPLE.

In a certain town, in which I have preached considerably, lives a Lutheran clergyman of fine talents, popular delivery, and most amiable character. A Universalist called on him a short time ago, and asked him what he thought of Mr. T. and of his doctrine. He replied as follows: "As to Mr. T. I have nothing to say against him. As to his doctrine—if he is *right*, God speed him; if he is wrong to his own Master he standeth or falleth. I will say

nothing against him, and nothing against his doctrine—lest peradventure God be for him and I should not be able to prevail.”

A. C. T.

SOUTHERN PIONEER.

The first No. of the third volume of this publication has just come to hand. The Pioneer has ever been well conducted, and by this number we perceive the services of Br. Andrews have been secured as an associate Editor. The proprietors say no pains shall be spared to render their paper worthy of patronage, and they hope to make it equal to any published in the order. We have not room now for the Prospectus entire.

The Pioneer is published every other Saturday, in quarto form, at the rate of \$5 for six copies, or \$1 for single subscribers in advance, or \$1 25 at the end of the year. Letters to be directed “O. A. Skinner, Baltimore, Md.” or “L. F. W. Andrews, Augusta, Ga.” and “S. Streeter, Boston, Mass.,” General Agents.

P.

Br. S. W. Fuller,

Late of Leyden, Lewis Co. N. Y. has received and accepted an invitation to the pastoral charge of the Second Universalist Society, Philadelphia. He commenced his labors Nov. 3. May the connexion thus formed in love, be perpetuated in unity and peace, to the glory and honor of the Master of Assemblies.

A. C. T.

Our patrons in New Egypt, N. J. are informed that hereafter they will receive their papers by the Philadelphia and New Egypt Stage.

Original.

INFLUENCE OF RELIGIOUS PERIODICALS.

With most of the readers of the Christian Messenger the writer is personally unacquainted; but not with the cause they have espoused.—With this he is familiar. More than half his life has been devoted to its advancement; and during this time a wonderful change has taken place in the condition and prospects of liberal christians, and especially of those denominated Universalists. From a mere handful they have increased to a host; and from being little known, and where known treated with virulence and contempt, they have come to command respect, and to excite as much, and probably more attention, than any other denomination in our country, or even in Christendom.

Their increase within the last half century has been prodigious. Considering the state of the public mind and the means at their command, it has been, if we except the march of primitive christianity, without a parallel in the history of the religious world. Nor can it have escaped the notice of careful observers, that within the last twelve or fifteen years, its progress has been surprisingly accelerated. And is it not proper to enquire for the causes which have produced this increased rapidity in the spread of liberal religious sentiments? What is it that has moved upon the mass of mind, that has given it a new and mightier impulse upon the great subject of christian truth? What is it that has awakened such a general and engrossing attention to the true application and meaning of the holy Scriptures, and which has resulted in such an unexpected accession to the number of believers in the universality and efficiency of the divine grace?

Do I hazard any thing in saying, that a principal cause of this state of things may be found in the establishment and circulation of liberal religious periodicals? I apprehend not. The fact appears too obvious to be doubted. It is also perfectly reasonable and natural. It is precisely what an intelligent and candid observer of men and things would expect from such means. From

their nature and the circumstances attending them, such periodicals are capable of becoming the most expeditious and cheap mediums of correct religious information, and also the most powerful instruments of defending the cause of our Master.

They can be sent with great facility and at a small expense, into almost every town and village in the country. They can be examined and re-examined by the inquirer after truth, at his leisure, when he is alone and there is nothing to excite his passions or to rouse up the prejudices of his early education. Should he feel a little startled at the first glance of his eye, over a new proposition, the manner of its discussion, and the evidences adduced in its support, he can dismiss it for a season, and then look it over again, give it another examination, one in which he is more cool and deliberate, and therefore better qualified to form a correct opinion. These examinations can be repeated at pleasure, till he becomes master of the subject, finds it to be the truth and embraces it.

In this way thousands and tens of thousands may be made to “grow in grace and the knowledge of our Lord and Savior Jesus Christ,” who would never have done so through the ordinary medium of preaching. Individual believers, also, and small bodies of believers, who are too feeble to maintain constant preaching, and who by their location are unable to attend upon the public ministry of the word, can be edified and “built up in the most holy faith” of the Son of God by these silent but faithful preachers. By the same means the confidence of discouraged and wavering Societies may be revived and confirmed, their zeal increased, their graces multiplied, and the light of their example made to shine so brightly before their neighbors and acquaintances, as to induce them, one after another, to join them, till they are able to establish and maintain a regular ministry.

Many also, it should be remembered, whose prejudices will not allow them to attend upon the ministry of a reputed heresiarch, not even once, may accidentally fall upon one of these messengers of “glad tidings to all people” and receive from it a hint or an impression which will result in a full conviction of “the truth as it is in Jesus.” Such cases have already occurred in instances almost without number; and they will increase in the same proportion as the means by which they are effected are multiplied. They have hitherto done this, and from the nature of the case, they must continue to do it.

The influence, therefore, of liberal, religious periodicals upon liberal and rational views of christianity is exceedingly auspicious. It is such an influence as every sincere Universalist must wish to encourage and extend. It proves that our religious papers have strong claims upon all the friends of “the grace of God which bringeth salvation to all men;” that they demand their countenance, their continued and increasing patronage. They have, without question, been one of the great, efficient causes of the rapid growth of churches, societies and individual believers among the denomination of Universalists, within the last few years, and they will do wonders in this way in years to come, if they meet with sufficiently extensive and prompt support.

Let me then, though a stranger, urge the importance of this subject upon the present patrons of the Christian Messenger. There is no place where such a publication is more needed, or where it can exert a more beneficial influence, than in the city of New-York and its vicinity. The existing state of religious affairs within this region imperiously demands a periodical of the kind. The enlightening and redeeming power of the Messenger has already been widely felt, and its beneficial effects seen and acknowledged

by great numbers; but much more remains to be done. The harvest has but just commenced, but the field is every where ripe and ready to be reaped. The laborers, however, are as yet but few. They need to be greatly increased in number and activity.

Those on the ground, it is true, have acquitted themselves well, especially the conductors of the Christian Messenger. They have done nobly; shown themselves “workmen that need not be ashamed.” They deserve well of their patrons. They merit their zealous co-operation, and in a greatly increased degree. Brethren, shall they have it? It is for you to say whether they shall or not. It is easy for you to oblige them, or rather to do them justice in this way; but will you do it?

They have just commenced a new volume, and will you take a little extra pains to extend its circulation? A little from each of you is all they ask, all they need—prompt payment of your own paper, and a step or two out of your ordinary way to procure them a new, responsible subscriber. This is all. It is but a trifle. It is easy for you to grant it, and will you not do it? Will any of you refuse it? Think seriously upon this question. Do not throw down this paper hastily. Cast the eye of your mind upon the conductors, and upon the benighted thousands they are laboring to enlighten and bless, and then think of this question in earnest: Will you refuse the trifle that is asked of you? No, brethren, you will not, you must not. You will resolve to “go up to the help of the Lord against the mighty,” to lend your vigorous aid in “causing the wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose.”

S—S—

Boston.

To Correspondents.

Br. G. M. will accept our thanks for his double favor. His article will appear soon. The money came safe.

Br. A. M.’s article is crowded by again this week. “Aspasio’s” note is received. His request will soon be attended to.

Br. Streeter, of Boston, will receive our thanks for his warm hearted appeal to friends and patrons, (inserted on this page,) in behalf of our paper. Many are now doing nobly, and if it induces others to co-operate, we shall be doubly gratified.

MARRIED,

In Philadelphia, on the evening of the 31st ult. by Ev. A. C. Thomas, Mr. MAWRICE M. DICKINSON to Miss SARAH MASSEY, both of the Northern Liberties. On the same evening, by the same, Mr. ANDREW MILLER, Merchant, to Miss MARGARET, eldest daughter of Mr. John Melcher, of the N. Liberties.

In Bloomingburgh, Sullivan co. on the 15th ult. by the Rev. Mr. Van Vecton. Mr. PHINEAS BISHOP of Babylon, L. I. and Miss MARY ABIGAIL, daughter of Nathan M. Bartlett formerly of N. Y. City.

DIED,

In Hamilton, N. Y. on the 10th ult. after a severe illness of about three weeks, Rev. JOHN FREEMAN, aged 33 years. The respective congregations of the Orchard-st. and Greenwich churches will learn with regret, that this is the same Br. Freeman who addressed them so ably and zealously but a few Sabbaths since. We shall endeavour to copy next week, the obituary notice, (in part at least,) which appears in the Magazine and Advocate.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at Sawpit Sunday morning, Nov. 10; at Rye in the afternoon, and at Mamaroneck in the evening of the same day; at Saugatuck, Sunday Nov. 17, and at the school-house, near Bishop’s Factory, (Norwalk,) in the evening.

Br. Henry Roberts, of Rochester, will preach in Rondout, on the 2d Sunday in Nov. commencing at half past ten A. M. at Peekskill Tuesday evening 12th, and at Sing-Sing, Thursday evening 14th.

ADORATION.—By J. G. Whittier.*"Hast thou considered the Harcens?"—Job.*

Look into heaven!

The still and solemn stars are burning there,
Like altars lighted in the upper air,
And to the worship of the great God given,
Where the pure spirits of the unsinching dead,
Reclaimed from earth and sanctified might shed
The holiness of prayer.

Look ye above!

The earth is glorious in its summer weather—
The tall trees bend with verdure and beneath
Young flowers are blushing like unwither'd
love:
Yet these must change;—Earth's glories be no
more:
And all her bloom and greenness bend before
The ministry of death!

Then gaze not there—

For holy skies are o'er ye: and the high,
Mysterious things of God's immensity
Are leading upwards like the wings of prayer!
And heaven's own language to the poor on earth
Written in the stars at nature's mighty birth,
Is burning on the sky!

Oh turn ye then

And bend the knee of worship; and the eyes
Of the pure stars shall smile with glad surprise.
At the deep reverence of the sons of men:
Aye—kneel in worship, till the stars grow dim,
And the skies vanish at the thought of Him,
Whose light beyond them lies!

THE INFLUENCE OF AUTUMN ON MORAL FEELING.

Among the subordinate influences which affect the tone of moral feeling, there are none of greater efficacy and power, than those which the works of nature exert over us. We recur to the holy scriptures as the rule of our faith, and the first and highest source of pure and good feeling. The history of the human race, the authentic account of what has happened to man in his collective or individual capacity, is rich with instruction and warning. But, besides these, there is to the lover of nature, high instruction in the contemplation of her works, and endless sources of delight and consolation, wherever we behold them. They agree both with those of the bible and those too which we derive from history. It is, in truth, ordered for us in much mercy, that we can turn from the instructions of our faith and from the recorded events which have happened to man, and still find, wherever we look around us, new sources of pure feeling, and new incentives to obedience and virtue. The countless stars of heaven, the sun shining in his strength, or the moon in her beauty, the organization of the animal, and vegetable, and mineral kingdoms, the soft sighs of the evening breeze or the mighty raging of the storm, the fair light of morning or the dim and holy tranquility of midnight; these, each and all, speak to us of heaven and of God, of our hopes and of our destiny. I can now however only refer to these subjects. I have not indeed either time or space to treat of any one of them as it deserves. I have been led into the train of thought by the perusal of Allison's beautiful sermons on the seasons, and especially the one on Autumn. Spring comes to us as the season of joy and hope, and summer as one of exertion and labor. Autumn calls us to meditation. The leaves now begin to scatter on the wind, the beautiful foliage of our trees is changing its greenness for a rich variety of tint, which seems to mock by its splendor its own promise of decay. We wander through the woods, and the birds are still; we walk in the evening, and the bright northern lights seem to speak to us of a tranquil and mellow glory hereafter, of which they are only the emblem. Every thing around us is a source of tranquil thought—of serious and somewhat melancholy feeling. We feel that the high hopes of our youth have been dissipated like the blossoms of

spring, that in the active course of our middle life, we have disquieted ourselves in vain. Amid the scenes around us, we cannot if we would indulge ourselves in gay dreams of happiness: and the season seems to tell us with a kind of holy authority, that we ought not, if we could. Were this however the only or even the predominant influence of autumn, I would not recommend it to any one. We see enough beside this to teach us melancholy. The course of our own lives, the assaults of successful temptation upon us, the unavailing strife with which we sometimes resist evil, the countless accidents and embarrassments which overwhelm us, the success of others, and our own disappointments; these are sufficient in themselves to teach us melancholy. The influences of the melancholy of autumn are distinct from, and superior to these. We fall before temptation, but we are only mortified and angry at our own defeat. The countless accidents of life may overwhelm us, but they are likely enough to lead only to discontent and repining. The success of others and our own defeat either deter us from future exertions, or envy, revenge, and malice may enter into our spirits and dwell there. But the influence of autumn comes over our souls and brings a feeling serious indeed—but at the same time holy. We think of decay it is true, but we think too of the beauties of the coming spring. The turmoil of earthly passion is hushed into rest, the graspings of earthly ambition relax their hold, the transports of earthly love are still, every anxious desire comes home to us with a tale of unsatisfied pursuit, and we are at peace, because we feel that though we are disappointed, it is yet good for us; that it is the wise ordering of our heavenly parent, that the things of earth should not engross us; and we have only to turn our desires, which earth cannot, and ought not, to satisfy, to a place where decay and death will not come. The melancholy of autumn therefore is salutary to our spirits, for it speaks not to them of discontent or anger, but comes like the calm light which breaks over the good man's departure, as the herald, amid present pain, of future happiness, and we feel that though sorrow may endure for a night, joy cometh in the morning.

TRUE GENIUS.

The language of genius is original and unaffected. It is the outpourings of the soul's feelings, and a faithful transcript of nature. All is vivid and true. There is no distortion nor copyage. True genius will not stoop to the servile task of cold imitation. He is his own master, and, bowing to the caprice of none, he utters his own thoughts, and clothes them in a garb of his own free choice. He will not be shackled by superannuated custom, but his movements must be without aught of constraint. While the mere pretender moves heavily and painfully along in the beaten track, genius pursues his course where none have ventured before him, and delights to revel amid the bounties of a new world. While the one decks itself in the dry form of words,

"Which like a wounded snake drags its slow length along,"
the other is all vivacity and fire, and pours forth its experience in strains that take captive the heart. While the images of the one are far-fetched and over-wrought, and his epithets foreign and constrained, the other is, emphatically, at home in all his efforts. While the one is frigid and abstruse on the warmest subjects, the other is all pathos and energy and feeling, and captivates the attention of those whom he addresses. And by the way, I would remark that no one can write well unless he himself feels what he writes, any more than can a person impart to others what he knows nothing about. There must be *feeling*, or there cannot be *good writing*. Not that all composition is good which is expressed with feel-

ing, any more than all is poetry that is written in rhyme; but still it cannot be good *without* it, although it may be bad *with* it. A capability of infusing its own spirit into others, and causing them to participate in its own perceptions, is a mark of superior genius, and he who possesses it, may not fear for his fame.—*Ladies' Magazine.*

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a *world's reconciliation to God.*

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "*How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace.*"

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "*N. Y. Christian Messenger and Philadelphia Universalist*," will be published simultaneously in New-York and Philadelphia, every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, *in advance*, or \$2 50 if not paid within the first six months.

Subscribers in New-York and Philadelphia will be promptly served by carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

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213 Questions without Answers.

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